MUSLIMS SHOULD FEEL HAYA TOWARDS ALLAHU TA'ALA

The bashfulness peculiar to a Muslim is indispensably necessary. It is a must to abhor disbelievers and disbelief and everything outside of Islam and to believe that they are wrong, no matter what theory or ideology they are. Allâhu ta'âlâ has commanded us to take jizya from disbelievers; that is, they must pay taxes. The purpose of this is to humble them. This type of insulting is so effective that they cannot wear valuable suits, nor can they adorn themselves out of the fear of having to pay more jizya. They lead a despicable and miserable life. The purpose of jizya is to abhor and disgrace disbelievers. The jizya shows the glory and honor of Islam. If a dhimmî converts to Islam, he will no longer have to pay jizya. The symptom of îmân's existence in a heart is its disliking disbelievers. [Disliking is done by the heart. We should live in harmony with disbelievers or any others; we should not cause harm to anybody.][1]

[Temporary co-operation with disbelievers can be formed only politically and when necessity requires it. Yet this shouldn't go as far as to be integrated with them, and it should end when the necessity is over.

Question: "We should not distrust or have a bad opinion of anybody; we should not look at his words and actions exposing his disbelief, but those indicating his îmân. Îmân exists in the heart. Allah knows if there is îmân in a heart. No one else knows it. He who says 'disbeliever' about a person with îmân in his heart becomes a disbeliever himself. We should regard everybody as a Muslim and love anybody who does not openly speak ill of Islam," is said. Is this point of view correct?

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[1] Please see the first chapter of the fifth fascicle of **Endless Bliss** for terms such as 'dhimmî', 'harbî', 'zakât', 'jizya', and the like.

Answer: It is wrong to say we shouldn't distrust anybody. Its correct form is **"We shouldn't distrust a Muslim."** In other words, when a person who says that he is a **Muslim** and does not express a word or does not do an action rendering him a disbeliever, says or does something which may mean belief as well as disbelief, we should understand it as belief, and we should not say that he has gone out of Islam. But when a person strives to demolish Islam and to make youngsters disbelievers, or if he says "good" about one of the harâms, tries to make it popular so that everybody will commit it, or if he says that one of Allâhu ta'âlâ's commandments is retrogressive and harmful, he is called a disbeliever. Even if he says that he is a Muslim, performs namâz (ritual prayer) and goes on a hajj (pilgrimage), he is still called a **zindiq.** It would be stupidity to regard such hypocritical people, who deceive Muslims, as Muslims.]

Allâhu ta'âlâ in the twenty-eighth âyat of Sûrat-ut-Tawba of the **Qur'ân al-kerîm** says, "Najas and rĭjs," i.e., "foul," about disbelievers. Then, disbelief should be foul and base in the eyes of Muslims. Allâhu ta'âlâ declares in the fourteenth âyat of Sûrat-ur Ra'd and in the fiftieth âyat of Sûrat-ul Mu'min: **"The prayers of these enemies are without a result. There is no likelihood that they will be accepted."**

Allâhu ta'âlâ and His Prophet are pleased with Muslims. There cannot be a greater blessing than attaining Allah's grace and love.

As îmân and kufr are polar opposites, so are this world and the next. This world and the next world cannot stay together. In order to earn the next world it is necessary to abandon this world, i.e., the harâms. Abandoning this world can be done in two ways. Firstly, it is to abandon the mubâhs, i.e., many of the activities that are not sins, together with all the things that are harâm, and to use

as many of the mubâhs as is only necessary to live. [In other words, it is to abandon the habits of being lazy or idle and/or diving into pleasures, dissipations and amusements of the world. Instead, we must spend our time worshipping, while making and using the most advanced forms of technology that are necessary for the protection and comfort of Muslims. And we must work so that non-Muslims may come to reason. Working for these purposes must be our hobby in this world. All the Ashâb of our Prophet and many of our superiors worked in this way. It is very meritorious and very useful to abandon the world in this manner. We say once again that the purpose of this path is to sacrifice all comforts and pleasures in order to do the things which the Islamic religion commands.]

Secondly, it is to abstain from the things that are harâm and doubtful in this world without abandoning the mubâhs. Even this kind of abandoning the world is of value in light of the present world's condition.

Then, it is positively necessary for each Muslim to abstain from the things which the Islamic religion prohibits.

[He who slights the fact that these are harâm, that is, he who does not think it is necessary to abstain from them, or who does not pay attention to Allâhu ta'âlâ's prohibitions and instead likes them and says 'How nice,' becomes a disbeliever. They will remain in Hell eternally. People who admit and respect the prohibitions of Allâhu ta'âlâ and yet who are overcome and deceived by their nafs and commit them but later come to their senses and repent, do not become disbelievers; they do not lose their îmân. Such people are called **Âsî** (disobedient) or **Fâsiq** (sinful). Though perhaps they will go to Hell and will be punished because of their sins, they will not stay in Hell eternally; they will get out and enter Paradise.]

There are many things which Allâhu ta'âlâ has made mubâh, which He has permitted. The flavour in these mubâhs is more than that in the harâms. Allâhu ta'âlâ likes those who use the mubâhs. He dislikes those who use the harâms. Does a wise and reasonable person spurn the love of his owner and creator for only a temporary pleasure? Besides, the number of things that are harâm is very small. The flavours in the harâms exist in the mubâhs, too.

[Dunyâ (world) is the feminine form of **adnâ,** i.e., **ism-i tafdîl** (adjective in the superlative degree). Its **masdar** (infinitive) is either **dunuwwun** or **danâatun.** When it is derived from the former, it means 'the nearest'. The word **dunyâ** in the âyat, **'We have adorned the lowest** (nearest to the earth) **heaven with stars giving**

lights like lamps' is so. It has been used with the second meaning in some places. For instance, it bears the second meaning in the hadîth, **"Things that are danî, base, are mal'ûn."** That is, the world is mal'ûn. Despicable things are the **nahy-i iqtizâ-i and nahy-i gayr-i-iqtizâi** of Allâhu ta'âlâ, that is, they are harâm and makrûh. Property was not spoken ill of because property is a blessing in the view of Allâhu ta'âlâ. The evidence for our position is the property of Hadrat Ibrahîm Khalîl-ur-Rahmân ''alaihi-s-salâm', who is the second most valuable creation of all creatures and humanity. His livestock included half a million heads of cattle that filled plains and valleys.]

12– It is very easy not to commit a harâm and to observe the rules of Islam. It seems difficult to the sick-hearted. Yes, there are many jobs that are easy for healthy people. Yet they are difficult for the sick. The sickness of the heart involves not believing in the Ahkâm-i-islâmiyya in the full sense. Even if such people say that they believe, it is not a real confirmation. It is a confirmation through words. A symptom that indicates the existence of a real confirmation, true îmân in the heart, is to feel it easy to follow the path of the Ahkâm-i-islâmiyya.

13 – Allâhu ta'âlâ gives favours, blessings, gifts, i.e., His kindness reaches everybody every moment, good and evil people alike. Without discriminating, He sends everybody property, children, food, the right way to Islam, guidance, safety, and every goodness.

The difference is in the way people accept and receive Allah's gifts, or in their not being able to receive them. It is purported in the thirty-third âyat of Sûrat-un-Nahl:

"Allâhu ta'âlâ does not torment or do injustice to His born slaves (men). **They treat themselves cruelly and torment themselves with their own evil thoughts and loathsome deeds that draw them to torments and sufferings."**

As a matter of fact, while the sun shines over the laundryman and over the linen in the same manner, it tans the man's face, while it whitens the linen.

[By the same token, though it shines over the apple and over the pepper in the same manner, it reddens and sweetens the apple, whereas it reddens the pepper and makes it bitter. Though the sweetness and the bitterness are caused by the rays of the sun, the difference between them is not from the sun; it is from themselves. Because Allâhu ta'âlâ pities all people very much, more than a

mother's mercy upon her child, He has declared in the **Qur'ân al-kerîm** how every person, every family, every society and every nation, all over the world, in each century should act in each of their undertakings, in what way they should run their activities, and what they should avoid in order to be comfortable in this world and in the Hereafter. The Ahl-i sunnat scholars learned all these with their keen insight, and, writing millions of books, they communicated them to the whole world. This means to say that Allâhu ta'âlâ has not left people free in their actions. Consequently, there is not a place left on the earth where Islam has not been conveyed. Islam cannot be separated from worldly affairs. Attempting to do so means to strive to eradicate Islam and the Muslims from the earth?]

The reason why people will not attain the blessings of the Hereafter is that they turn away from Him. He who turns away will certainly get nothing. A container covered over the top will certainly not get April's rain. Yes, many people who have turned away still seem to live in worldly blessings and so they are considered as not being deprived. But those things are given to them as a reward for their struggling for this world. However, things that are regarded as worldly blessings are, in actual fact, the seeds of torment and calamity. They are disasters which Allâhu ta'âlâ deceptively gives their owners by misrepresenting them as blessings. As a matter of fact, it is purported in the fifty-sixth âyat of Sûrat-ul-Mu'minûn: **"Do disbelievers presume that We are doing them a favour or helping them by giving them property and many children? Do they say that We are rewarding them because they disbelieve my Prophet and dislike the Islamic religion? No, it is not the case. They are wrong. They do not understand that these are not blessings, but disasters."** Then, the worldly things that are given to those whose hearts have turned away from Allâhu ta'âlâ are all desolation and calamity. They are like the sweetmeats given to the diabetic.

[The heart is a force existing in the piece of flesh which is (also) called heart (qalb). As for the soul; it occupies the whole body. When a person's heart wants to follow his nafs and commit disbelief or sins, if Allâhu ta'âlâ pities that person, He does not will him to commit disbelief and sins. So he cannot do them. If He does not pity him, He wills him to commit the sins and creates them, and then punishes him. Therefore, the reason why a man is drawn to torments and disasters is due to his own behavior; that is, he follows his nafs.